

# INTER RACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



## CLERGY CONFERENCES ON NEGRO WELFARE

John La Farge, S.J.

.

## "WITH LIBERTY AND JUSTICE FOR ALL"

Thomas F. Doyle

.

## MR. GREEN GOES TO WASHINGTON

Tim O'Brien

.

## HARLEM IN THE NEWS

Editorial

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Editorials

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Reviews

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Statistics



Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

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## SUMMI PONTIFICATUS

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### The First Encyclical of His Holiness Pope Pius XII

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THE REGISTRAR

# INTERRACIAL REVIEW

## Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

## POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.  
— Jacques Maritain
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — Rev. John M. Cooper
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other." — Carlton J. H. Hayes
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — Carlton J. H. Hayes
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — Rev. Francis J. Gilligan, S.T.D.
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

November - 1941

Vol. XIV

No. 11

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## INTERRACIAL REVIEW

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## The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S. ....	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes....	300,000
Estimated Number Unchurched .....	7,750,000
Number of Negroes Attending Colleges ...	23,038
Number of Catholic Negro Churches.....	282
Number of Catholic Negro Schools.....	263
Negro Enrollment in Catholic Schools.....	50,000
Priests Engaged in Colored Missions.....	450
Sisters Engaged in Colored Missions .....	1,600
Negroes in New York City .....	478,346
Negroes in Chicago .....	233,000
Negroes in Philadelphia.....	219,000
Negroes in Washington.....	132,068

## New York Must Pioneer

What has happened in New York is that the Negro population has increased greatly without accompanying consciousness on the part of employers of the need for meeting that increase with enlarged employment opportunities. There is a limit to the employment absorption offered in the field of personal service. That limit has long since been reached and other fields must be explored. The garment trades in York City have found places for between four and six thousand Negro workers. The laundry industry has found it possible to employ between 10 and 15 thousand Negro workers. So also must the large mercantile enterprises and the mechanical and manufacturing plants examine their own employment policies with a view to making a place for our darker-hued citizens. It is a challenge which is presented to New York's industrial and business leadership, as well as an opportunity for meeting and checking a serious social problem.

New York, city and state, has long been looked to by the rest of the country as an adventurous pioneer in the field of social reform and economic advancement. She has an opportunity at this time to provide the nation with a sane and practical example of how one of our most vexing social problems may be attacked.—*The Negro Worker in New York City*.

## This Month and Next

In a challenging article, THOMAS F. DOYLE visualizes the school—parochial as well as public—as the central point of an intensified program of interracial education. "With Liberty and Justice For All," he puts a new emphasis on the meaning of democracy as taught to our children. Parents and teachers, in particular, will find this article of unusual interest. Mr. Doyle, a former newspaper man, has contributed to *The Catholic World*, *America*, *The Sign* and other publications . . . The objectives, the program and the accomplishments of the "Clergy Conferences on Negro Welfare," are discussed in this issue by the REV. JOHN LA FARGE, S.J. The original group of priests interested in the Negro met in New Jersey eight years ago. Since this time other conferences have been formed in other sections of the country. The present article is a resume of an address by Father La Farge at the recent Confraternity of Christian Doctrine in Philadelphia . . . This month TIMOTHY O'BRIEN—who prefers to be called "Tim"—discusses the racial attitude of William Green, head of the A.F.L. Mr. O'Brien, a former contributor, is associated with the *Catholic Worker* and the ACTU. He was written for *Commonweal*, *Preservation of the Faith* and other Catholic publications. Our readers will be interested in this study of an important labor leader . . . MISS MARGARET McCORMACK, who regularly contributes the Youth column, is a graduate of Manhattanville College of the Sacred Heart . . . This month's book reviews are contributed by THOMAS F. DOYLE and MAURICE LAVANOUX. The latter is editor of *Liturgical Arts*.

### "What Can I Do?"

This question, frequently asked by members and visitors, finds an answer in the following suggestions.

(1) Secure an engagement for one of our speakers to address your Catholic organizations, parish society or sodality.

(2) Interest your friends in subscribing to the REVIEW.

(3) Scores of Catholic High School Libraries would be glad to receive gift subscriptions to the INTERRACIAL REVIEW. Here is a wonderful opportunity for enlightening Catholic leaders of tomorrow.

*Rev. Wm. M. Markoe, S.J., Founder, St. Elizabeth's Church, St. Louis, Mo.*

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### HARLEM IN THE NEWS

In any discussion of the Harlem situation it is first of all necessary to understand both the background and the underlying causes of the serious problems that have long confronted this community. While public attention has only recently been directed to these problems it is well to realize that there is nothing new in the situation.

Certainly the deplorable outbreaks of juvenile delinquency and crime are not racial, except in so far as public indifference and neglect of serious social and economic problems was resultant of race prejudice. For years, residents of Harlem—white and Negro—have called attention to these matters and repeatedly warned of the dangers involved in the continued failure to provide adequate remedies.

Today, as a result of recent publicity, the public is beginning to understand many of the social, political and economic conditions that have brought about these problems. Several underlying factors are be-

coming generally understood: (1) Segregation—caused by race prejudice—produces overcrowding, high rentals and an unhealthy environment; (2) Unemployment and the denial of a living wage—based on racial discrimination—compels the mothers of families to seek employment outside of the home; (3) This prevents the necessary parental supervision of children; (4) The lack of play grounds and the absence of proper recreational supervision of the young results in bad associations, delinquency and crime; (5) The failure to provide adequate police protection increases the local "crime hazards"; (6) The policies of racial discrimination followed by many employers and certain labor leaders also contribute to poverty and racial despair.

But in back of all this, as the underlying cause, is the long established American tradition of anti-Negro discrimination—our own form of "racism."

We hope the Harlem situation will direct public

attention to the American problem of racism—which is to be found in every section of the country—and show the necessity and importance of a constructive program for interracial justice. It is a *national* problem. It requires the cooperation of the leaders of *both* races.

### Poll-Tax Senators

**J**ohn L. Lewis, for all we know, may be out of step with the rank and file of labor outside the UMW. He may be a thorn in the side of Philip Murray and the C.I.O. The President's address to him, proposing an adjournment of the closed-shop dispute during the period of the present grave emergency, was eminently reasonable. Mr. Lewis is denounced by serious and liberal-minded men for exploiting the emergency in order to flaunt the might of his organization. His famous speech on November 17 was characterized by the *New York Times* as "bombastic nonsense." Mr. Lewis has never been noted for a retiring or self-effacing disposition. As we repeat, we have here no brief for Mr. Lewis or his policies. We believe that these policies can be handled by the great international labor organization of which his own group forms a part.

But, granting whatever you like, the fact remains that John L. Lewis used an uncomfortably sharp logic when he noted, in this same address, the inconsistency of some of his fiercest critics. Those men who demand on the floor of Congress drastic legislation in order to curb the freedom of miners to strike do so in the name of democracy. Such legislation, they insist, is imperative at the present moment in view of the imminent danger to this country's democratic way of life that menaces us from abroad. Yet they deny that same democracy to the very constituency which sent them to the Capitol. "Ten and a half million Americans disenfranchised," said Lewis, "and only three million of them are colored; the other seven and a half million are white." To keep three million Negroes from voting, the "poll-tax Senators must deny democracy also to seven and a half million whites."

The way out from the dilemma that Mr. Lewis' conduct created is not by denying the emergency; not by concealing the threat to our shores and to our liberties. The way out is frankly to recognize the contradictions that now beset our professedly democratic

system, and to set about correcting them at once. If the battle for the closed shop is to be suspended, for which labor has given its lifeblood for the past fifty years, well and good. The emergency makes terrific demands. But if labor is called upon for this sacrifice, then other pet fronts must be relinquished as well. Employers, politicians and vested class or race interests must also contribute their share.

Inconsistencies, like nails in an old shoe, wear through at last and tear the feet of those who are shod with them. The war that requires us to sacrifice our priorities and material luxuries calls upon us likewise to cast into the bonfire a few of our pet predilections in the realm of the spirit. Race prejudice is a luxury. It is an expensive luxury in times of peace. It is infinitely more expensive, it is a deadly self-indulgence in time of war. And to those who cling closest to race prejudice are the most ready to see us at war. Lewis' fight for the closed shop may pass into history. But his warning as to the consistency of his critics cannot so easily be disregarded.

James J. Hoey

**W**hen James J. Hoey, Collector of Internal Revenue for the Second District of the City of New York, passed to his reward on November 10, 1941, he left behind him the best answer to the question: what can an individual do, in order to promote Christian justice and charity in race relations?

James Hoey's life was an example of how far the influence of a single individual can go, when he sincerely and wholeheartedly applies himself to this field. "No one," said the Saviour, "having put his hand to the plow and looking back, is fit for the kingdom of God." "Jim" Hoey put his hand to the plow when first the opportunity was presented to him; he never wavered or looked back, and plowed the interracial furrow to the end.

Mr. Hoey's activity in interracial matters commenced as a trustee of Cardinal Gibbons Institute. Contact with the problems of Negro education that this trusteeship involved aroused in him a keen interest in everything that concerned the welfare, spiritual and temporal, of the colored group. Forthright in speech, democratic in manner, James Hoey repeatedly expressed the opinion that an end should be made to pretense and humbug and that the public should be

educated as to the truth in the situation of the American Negro, the truth as the duty of Catholics in his regard.

When on Pentecost Sunday, 1934, a mass-meeting was held which resulted in the formation of the Catholic Interracial Council, James J. Hoey, on his own initiative and as a result of his own intense conviction on the matter, moved the establishment of such an organization. The motion was enthusiastically adopted and the Council came into being as the result of James Hoey's forethought and zeal.

George Schuyler, writing recently in this Review, showed how easily the benevolent white person can lapse into a Dr. Jekyll and Mr. Hyde attitude when it comes to putting into practice the professions of interracial justice. But in James Hoey no such phenomenon was apparent. His freely spoken professions came from no desire to win applause. They implied and they brought for him no personal advantage or political approval. They arose from his deep religious faith, they were his sincere conviction as a Catholic and as a citizen. Hence he lost not time in putting them into effect. He evidenced his sincerity by employing as far as possible Negro skilled clerical workers in his own office. He was likewise consistently generous in his material support to the interracial movement. Whatever sacrifice any other person might make to the cause, it was Jim Hoey's principle that he himself would never be found to run second in the race.

It is not possible to pay tribute to Mr. Hoey's memory without mention of the unfailing cooperation he received from his mother, his priest brother, the Rev. Peter E. Hoey, C.S.P., and three sisters. His mother and one sister had already preceded him, when the end came, into the life to come.

Old Man Time may claim many victims for his rapacious scythe, but he will have no easy task in destroying the memories of the pioneer band of men and women of both races who formed the first organized Catholic lay group in this country to pray and work for interracial justice. Rather their memory will increase in honor and meaning as the years progress and the full import of what they undertook is understood. To James J. Hoey as much as to anyone else can go the title of being the leader in the formation of this group. To the youth of this country we say: "Go and do likewise!"

## Notes From

### XAVIER UNIVERSITY

*The First Catholic College for Negro Youth*

#### DISTINGUISHED VISITORS

Many prominent individuals have come to the campus of the University during the months of October and November. Rev. Vincent Wolf of Immaculate Conception Church, Tyler, Tex., Dr. Harry Carr, pastor of Christian, Tulsa, Okla., and Dr. Hyman Ettlinger, professor of Mathematics at the University of Texas, Austin, Tex.; Catholic, Protestant, and Jew respectively, came to Xavier late in October in the interest of human relations. As members of the Human Relations Institute, they gave an inspiring trio of talks to the University student body stressing, in the words of Dr. Ettlinger, that "our belief" in the Fatherhood of God and in the brotherhood of all men is the ground upon which we may unite in an expression of true American democracy."

In the early part of November, His Imperial Highness, Archduke Otto Hapsburg, pretender to the non-existent throne of Austria, honored Xavier with a visit and spoke to the faculty and student body. "Unity and Catholicity," he said "mean order in the world, and it is up to you young Catholics to defend that unity and Catholicity and to restore order and peace."

#### DRAMATICS

Members of the Little Theatre Guild of the University are presently preparing for presentation of their fall production, the delightful comedy, "He Who Hesitates," by George Savage and John McRae. Under the direction of Professor Henderson F. Shields, instructor of English at Xavier, the play promises to equal the success of previous productions.

#### HOME-COMING

The annual Home-coming festivities attracted many loyal sons and daughters of Xavier to the campus to honor lovely Miss Shirley Randolph, charming member of sophomore class in the Department of the Physical Education. Miss Randolph is the daughter of a former Xavierite, Allison Randolph.

# "WITH LIBERTY AND JUSTICE FOR ALL"

By THOMAS F. DOYLE

Writing in the *Atlantic Monthly* (April, 1940), on Catholic education in America, the Rev. George Johnson, director of the National Catholic Welfare Conference, declared: "The Catholic citizens of the United States, out of their meagre resources, are maintaining schools where children and youth are taught that they must love God above all things . . . and that the proof of their love of God is their love of their fellow man."



Thomas F. Doyle

This month saw the observance of Education Week. With the preservation of democracy basic to the national defense program, it was inevitable that educators should turn their attention to the important part that the schools play in the training and equipment of American youth to uphold the teachings of the Constitution. I am not aware that any speaker singled out for that particular praise the work of the Catholic schools in developing these teachings, but when the subject of racism was broached I felt that here was a field in which the Catholic school should assume a singularly useful, even unique role. Unique, because in the Catholic school there is an opportunity to train our young to take what Father Markoe called a supernatural view of the Negro. When Father Johnson spoke of Catholic schools training children to love their fellow man he said essentially the same thing. To add here that Catholic children should be recruited in the Church's campaign to promote interracial understanding and cooperation is merely to develop the thought long current among Catholic sociologists that the Catholic Church alone can fully solve the so-called Negro problem.

The most powerful solvent, in the words of Coventry Patmore, is the strongest opposite. Love always conquers hate. But do white Americans actually hate the

Negro? The consensus of opinion, I think, is that hatred of the Negro is rarely found in present day America. His subnormal status is not due to hatred, but to indifference, to a careless illogic, to the lingering influence of discredited race theorists. Now what are the solvents for indifference toward the ignorance of the Negro race and its problems? The answer is obvious: sympathy, interest and understanding. These are the best remedies for the racism that still persists in spite of the fact that America spends two billion dollars a year on an educational program that is designed to inculcate the highest type of democracy.

It should be obvious that the campaign for interracial justice calls as much for child participation as it does for the support and encouragement of adults. But to assert that the Catholic school should assume a leading part in dissolving both prejudice and indifference is to invite the question how is it to be done? The answer comes ready-made from dozens of prominent educators in both North and South. It is to take account of the race question as one of the major issues with which future citizens will have to deal. It means not mere propagandizing, but an objective study of facts so that reason rather than emotion may determine biracial attitudes. It means that the Negro must be viewed in the light of the present rather than through the mists and shadows of the past. The child must learn that not only does his spiritual kinship with the Negro demand that he embrace him in a supernatural sense, but that for the welfare of his country it is necessary that the Negro enter into full possession of the heritage long withheld from him. The America of tomorrow must find the two races existing side by side in mutual friendship, the one being a complement to the other in a harmoniously adjusted social and economic order.

Since parents, in a sense, control the school, their cooperation is vital to the success of such an interracial program. Both secular and religious leaders in the interracial movement have postulated time after time that racial prejudice is acquired rather than instinctive. Hence, when children begin to exhibit a tendency in this direction, the cause must be sought in their social environment. "Our children are free and remain free," says the Rev. Dr. Edward T.

Kramer, "until they assimilate racial feeling from the actions and words of their elders." When he hears a thoughtless father or mother assert over the dinner table that Negroes are shiftless, untidy, untrustworthy, impudent, the child is already beginning to form what Walter Lippmann calls "pictures in the head," impressions that may in later years crystallize in a harsh dogmatism toward the Negro. It is inescapably clear from this that, apart from the school's mission, a particular obligation rests upon parents to implement rather than undermine the efforts of the teacher. Besides the spiritual risk they run by scandalizing their charges, heedless parents actually help to perpetuate for their children a racial situation that has meant unhappiness and misfortune for both races.

One authority observes that most of our prejudices are created before the age of ten, while another asserts that given control of children up to the age of seven a generation would follow free from the taint of racism. With parents cooperating in the manner that reason and religion demand, the school may begin with confidence to pit its influence against whatever racial prejudice exists in the community. Under the twin guidance of parent and teacher it should be possible to imbue the child with the ideals of Christian democracy to an extent that will enable him to resist any temptation in later years blindly to conform to racial conventions.

It must be observed, parenthetically, that evidences of racial discrimination have been found and may persist for some time in many Catholic schools. Some Catholic teachers are unfitted because of their own prejudices to further interracial unity. This is a grievous confession for Catholic educators to have to make, but there is no ground for believing that the situation cannot or will not disappear. Negro students are continually being admitted into schools where formerly their exclusion was explained on the lame grounds that otherwise white parents would withdraw their support.

It is encouraging to observe the increasing number of modern educators who demand that school texts be revised to stress democratic principles and to combat racial or religious prejudices. Above all, it is felt, the Negro, representing a tenth of the population, should receive more considerate treatment in the books studied by children. However, to revise school books merely to insert a figurative wailing wall for the handi-

capped Negro would be to accomplish nothing of value. Intelligent Negroes are less interested in exhibiting old racial scores than in demanding that conditions be removed that might cause them to suffer fresh wounds. Undoubtedly, the child must still be informed of the Negro's background, the part he played in the development of America, the courage and supreme patience that have lifted his voice in spiritual song even in the darkest hours. There is too much of drama and inspiration in his history to let us ignore the past entirely. But the records our children read must evoke their admiration rather than their tears. This is important because while sympathy has been easily excited—even in those most inclined to rate him as inherently inferior—not enough has been done to show the splendid things of which the Negro is capable. Nor have we recognized the folly and injustice of relegating him to a ghetto of frustration.

Before long today's children will assume their places in a society where the Negro, as one of his poets writes, has known only

*A crust of bread and a corner to sleep in  
A minute to smile and an hour to weep in.*

That this picture seems exaggerated is due to the Negro's own success even under grave handicaps in improving his cultural and economic status. What larger degree of contentment or added measure of justice he is to reap in the future depends largely upon the attitude formed in children who, though they may know the name of every prominent movie star or keep in daily touch with a legion of comic strip heroes, are still profoundly ignorant of a race whose story no motion picture or comic strip sequence could surpass in drama or sheer wonder. There is no myth or slander attaching to the Negro that cannot be met with an array of contradictory evidence. It can easily be demonstrated that the Negro since his emancipation has produced scores of distinguished poets and writers, numerous scholars of outstanding attainments, a host of artists, sculptors and singers of extraordinary talent, thousands of doctors, lawyers and teachers. His music is the only truly American music we possess. He has produced leaders—even saints—whose names are familiar throughout the world.

Merely to index the Negro's contribution to America's cultural and economic growth is to show how completely he has been ignored in the classrooms of

the nation. It is to suggest how important a factor the school may become in the development of a healthier, more realistic race attitude. It is necessary not only to formulate the problem with which the child must one day cope but to equip him to deal with it. To fail to do so is to confine democracy to the realm of the theoretical rather than to make it what it is intended to be, an omnipresent reality. It is to place on the school, because of its neglect of a vital part of child preparation, a measure of responsibility for the racial sorrows of the future. Only by encouraging them to remove the barricades built out of industrial discriminations, segregated slums and a host of "Jim Crow" restrictions will the school help tomorrow's citizens to achieve interracial rather than uni-racial democracy.

However unnecessary or even unwise it may appear

to some to discuss race problems with them, our children, after all, are the ones who must meet tomorrow's challenge. If their youth renders them helpless in the face of conditions that now surround them, the opportunity to create a new social order will come with the ripening of their generation. It is to assure that they will be lacking neither in the courage nor good resolve to fight the menace of racism that the school must serve as a training ground for a better democracy. Every morning millions of school children stand to salute the flag and to pledge allegiance to the principles for which it stands. "One nation indivisible . . . with liberty and justice for all." Thousands of times the phrases roll from their young lips. But unless the promise finds its fruit in action, they will become, like so many who have walked before them, merely "as sounding brass or a tinkling cymbal."

## CLERGY CONFERENCES ON NEGRO WELFARE

By REV. JOHN LA FARGE, S.J.

**J**ust eight years ago, on November 12, 1933, a group of priests assembled in Newark, N. J., to consider what they could do to further the apostolate for the Negro. They were a varied group; some were diocesan priests, others religious. Some were engaged in work among the colored people; others were not. Experiences and outlooks differed. But all were animated by a common concern: the question of public opinion, especially among Catholics, as to the Negro, and its effects upon what was being done for the Negro's spiritual welfare.

Those of us who habitually read the *Following of Christ* are taught to disregard the opinions of men and care only for what God our Lord thinks of us and our work. In themselves, the opinions of men count for naught. Nothing matters save what God thinks of us, and, if He approves of our work, we may let the whole world despise us. But from a practical standpoint, the opinions of men count for much. They count for so much, that the world today is largely governed by propaganda, which is organized effort directed at the formation of that all-powerful public opinion. Our lives are conditioned by public opinion,

and propaganda rules the world. It is difficult to say which is the greatest factor in the present European war, tanks or propaganda. When Stalin or Goebbels have created propaganda favorable to their own ends, they feel they have won a dozen battles.

If this is true with regard to the lives of all men, it is particularly true to the lives of the colored people of the United States.

The ever increasing drift of hundreds of thousands of Negroes to our Northern cities in recent years, has dramatized the unhappy situation in which the Negro finds himself in the midst of our industrialized civilization. It has placed the Negro at the doorstep of thousands of Northern parishes, sometimes in small numbers, sometimes in great. One single parish in Brooklyn, for instance, which a few years ago was an entirely white and largely Catholic community now houses 6,000 Negroes.

There is a material plight, which shows itself in the appearance and daily lives of the people. There is plight as to housing, plight as to family life and broken homes, plight as to recreation and health,

plight above all as to employment: opportunities for work and for the training of youth for useful livelihood.

There is a grave spiritual plight, which has been dwelt upon by speakers at this Conference. This spiritual distress is a direct challenge to the very essence of our Faith: for our Catholicism is dead, unless it is ready to give itself to all whom we can share it with. "He who has the goods of this world," says Saint John, "and sees his brother in need and closes his heart to him, how does the love of God abide in him?" How much more, we may ask, does this apply to us who have the goods not of this world only, but of the world to come, of that Kingdom to which the Master of the House has invited all men, all nations, races and tongues? "My dear children," continues Saint John, "let us not love in word, neither with the tongue, but in deed and truth."

But the presence of these Negroes in our Northern cities has dramatized a third element in the situation. This is the inseparable connection between the spiritual and the material plight. No mistake is more fatal, no folly more prolific of confusion and disappointment, than to attempt to consider one without the other. Man's spiritual and material needs are not locked up in separate compartments, one to be taken out on Sunday, the others on weekdays. Just as each individual body and soul form one single human unit, so in each family as a unit of human society, the needs of body and the needs of soul are interwoven.

Finally, the presence of the Negroes in our cities and in the midst of our majority communities has dramatized the basic truth that the Negro's material and spiritual welfare alike are not the mere concern of the Negro alone, but the common concern of us all. We can neither live nor work nor suffer nor pray apart from one another.

Where a false and unenlightened public opinion, therefore, has set up a barrier to the spiritual welfare of one element in our population, all of us suffer spiritual distress. When the same public opinion bars heads of families from legitimate employment and promising youth from the skilled training that will lead to such employment, it casts a blight upon us all.

The deliberations of our clergy group, as they have taken place over the years, have convinced us of two things: first, public opinion is a capital factor in the

Negro's spiritual welfare and in the material circumstances that affect that welfare. Second, the combatting of false opinion and the building up of a sound one cannot be left to mere chance: It cannot be left to the good works *merely* to speak for themselves. It cannot be left merely to those who are actually engaged in the good works to speak for themselves. There must be set on foot a systematic and intelligently organized propaganda for the spiritual welfare of the Negro and its material implications and the clergy themselves should be leaders in such an undertaking.

Saying that public opinion is a capital factor in the Negro's welfare is not to be understood as asserting absurdly, that it is the sole factor. Such an assertion, or the assumption of it, is a straw man that the Clergy Conference repeatedly has found it necessary to knock down. Interracial propaganda is no panacea for the Negro's plight. It is meaningless unless it is accompanied by the works of spiritual ministration, education and social welfare which are directly concerned with the Negro himself and not with what people say and think about him. But these same works are likewise without efficacy, they merge into a hopeless impasse of frustrated lives and wasted efforts, unless their operation is accompanied and sustained by a systematic, tireless campaign against the ignorances and prejudices which now close the doors of spiritual and vocational opportunity to a great proportion of the Negroes.

The purpose of the parent Clergy Conference, as just stated, was expressed by one of its originators in the apt phrase, "to make our priests and nuns 'Colored Conscious'" not "color conscious," but "*colored* conscious," aware of the opportunities that God has sent to the clergy and to all who come under their influence of exercising those virtues of Christlike zeal and charity that will result in the salvation of souls.

The Conference's usefulness to the Church, in the opinion of its Chairman, the Most Reverend Bishop Corrigan, Rector of the Catholic University of America, will be in proportion as it adheres to this its original purpose.

What the parent Conference has been able to do in the line of propaganda has been conditioned by the very limited time and resources of its members. Various activities have been set on foot. For several years a printed letter has been sent out, at intervals, to all the clergy in the Northeastern parts of the United

States, setting forth some of these ideas. Comments have been solicited and received. The clergy in the Northern cities have been exhorted to welcome the Negroes into their midst, instead of assuming or countenancing a hostile attitude. Likewise they have been urged to do all in their power to assist and obtain assistance for the Church's mission work in the Southern States.

What have been the results of these activities? The most important result has been the establishment in a short time of three other Clergy Conferences as follows:

The Southeastern or Richmond Clergy Conference, under the auspices of the Dioceses of Richmond, Va., and Raleigh, N. C. Like its other two more recent confreres: the priests of this Conference have concerned themselves more particularly with pastoral

problems, those proper to the region in which they operate.

The Mobile Clergy Conference, under the auspices of the Most Rev. Thomas J. Toolen, Bishop of Mobile.

The Mid-West Clergy Conference held recently a memorable three days' meeting in Kansas City, presided over by the Most Rev. Edwin V. O'Hara, Bishop of Kansas City.

Looking to the future, and its unfulfilled tasks, however, is more essential than counting a few scattered trophies at the beginning. The pledge for the future usefulness of the Clergy Conferences lies in the fraternal spirit that marks their gatherings; the cordiality with which the work is received by the Bishops; the high encouragement and exhortation of our Holy Father in His Utterances; the very difficulty of the work itself.

## MR. GREEN GOES TO WASHINGTON

*By TIM O'BRIEN*

Not very long ago William Green, president of the AFL, went to St. Louis to laud the officialdom of the Hod Carriers Union in convention assembled. At that convention a minority group tried vainly to dislodge an entrenched group of racketeers, ruthless leaders who waxed rich on hard-earned dues assessments during the thirty years since they last called a convention. The entire press of the country pointed to the scandal of the Hod Carriers leadership. Certainly Mr. Green was well aware of this exploitation of his AFL members. His policy, he stated, was non-interference in the internal affairs of AFL unions. He spoke his piece and went home leaving "the leaders" to their golden harvest. The minority's cause for decent, democratic leadership received no support from the AFL president.

That was Mr. Green in St. Louis. Then in Washington before a congressional committee on labor migration, Mr. Green spoke again. He testified on another type of racketeering, namely, racial discrimination in unions. His attitude on this matter was no different than on his attitude toward the Hod Carriers leadership. When told by a Congressman that there was large scale discrimination against Negroes in

many AFL unions, Mr. Green said, "Each union is clothed with its own authority when it is chartered, to form its own laws, draw up its own constitution and administer its affairs without interference from any organization or from the AFL itself."

The Congressman pushed further the question of discrimination. Mr. Green then testified that the AFL could "insist" that locals accept Negroes. It has no control, he said, "because the Federation is not an organization." Strange that, without "organization," the AFL can mold a vast labor opinion, adopt resolutions on national and international matters, maintain large and effective lobbies, issue all kinds of publications, grant charters, gather assessments and throw its weight around the political arena. All this without organization.

We often read excerpts from Mr. Green's speeches in the press. His lofty platitudes on patriotism and Democracy should thrill the heart of every American. All this while his policies affect the economic and social status of a minority group larger than the one which is Hitler's main target. We have heard Mr. Green shout loudly against Communism while he and his policies ripen the field of Red exploitation of the

Negroes. Mr. Green is weak and evasive when he says employers unload this problem on their workers. To the question of "What happens after you insist and nothing is done?" he replies that the Negroes can be chartered into separate unions. This again in evasion and advocacy of segregation. It means Negro dues money is respected but Negro justice and equality is not.

Though Mr. Green lacked a good defense he did manage to point out that "we are living in a realistic world and we are dealing with the realities of life." The statement is very true. Mass discrimination IS a stark reality. So is segregation. So is racketeering. A labor leader should realize the reality that exclusion of Negroes will make for a competitive labor market. That that policy will further racial animosity is another reality. There are many more reasons to prove, with Mr. Green, we face "the realities of life" when we face this great problem. Mr. Green is in a remarkable position to help cope with these problems. However, this racial prejudice does not seem to be the business of the AFL or its president.

In the AFL there are unions whose constitutions limit membership to:

"...any white, moral person of good character . . ."

"...any white man, etc., . . ."

These excerpts are taken from discriminatory clauses such as appear in the constitutions of 15 major AFL unions. The list is compiled from Bulletin 618 issued by the Bureau of Labor Statistics and from the HANDBOOK OF AMERICAN TRADE UNIONS. This evidence was also given to the Tolan Committee by Dr. Robert C. Weaver of the Negro Employment and Training Branch of the OPM. Besides listing the unions and classes, Dr. Weaver quotes further from the HANDBOOK:

Constitutional requirements, however, do not in all cases cover the whole situation and in extreme cases they may, as a matter of fact, control. Rituals sometimes contain phrases which by interpretation may exclude whole classes and groups of workers such as Negroes.

The ostrich policy of the AFL is good working material for the enemies of labor. This practice swells the stream of union-hatred such as drips from the pen of Westbrook Pegler. It is ignoring a practice of the

racism that has been denounced by high-ranking prelates.

Of the many things Catholics can do in furthering the Social Apostolate, combating this racism is an essential. To eliminate this evil is one of the many tasks undertaken by the Association of Catholic Trade Unionists now organized in many cities. In the vast chain of Catholic labor schools, there are Negro students among the whites. Together they train to become good leaders in their unions, to acquaint themselves with the principles enunciated in the Papal Encyclicals on labor. A strong hope against the decay, subsequent suppression or direct government control of the American labor movement lies with them. We need more of these schools and study groups. If they are not available in your community the next best bet is the wealth of pamphlets on labor unions, racism, commentaries on the Encyclicals and the Encyclicals themselves. They can be found in the racks in many churches or can be had from the National Catholic Welfare Conference in Washington. Above all, don't forget the Beatitudes and the Ten Commandments.

In final judgment we will have to testify as to our charity to our neighbor. We must answer to Him who is Our Father—yes, OUR Father—and not just the Father of those who are "...white, moral persons of good character."

## Committee On Fair Employment

Washington, Nov. 8—The President's Committee on Fair Employment Practice today called upon the International Association of Machinists, AFL, to issue a declaration of policy to all local affiliates requesting them to establish working rules consistent with the President's Executive Order of June 25 outlawing discrimination in defense industries because of race, creed, color, or national origin of the job-seeker.

The call to the IAM was made both directly to E. C. Davison, its general secretary and treasurer, and by letter to the executive council of the union, following an all-day meeting of the Fair Employment Practice Committee yesterday in Washington.

At this hearing, Mr. Davison answered questions for two hours as the committee sent over several complaints that Negroes and other minority groups have been denied work in defense plants because they cannot become members of the IAM which it is alleged will accept only white workers to its membership.



**PLAYS**  
And  
**A Point Of View**

By THEOPHILUS LEWIS

**AN AMERICAN FAMILY**

Next to "The Wookey," no current production stands higher in the favor of reviewers than "The Land Is Bright," a bravura piece by George S. Kaufman and Edna Ferber. "The Land Is Bright" is the chronicle of an American family that runs through three generations, unfolded in three acts and as man scenes, each act representing an era in the family narrative. Someone once suggested that the typical American success story could be condensed into a single phrase—three generations from shirt sleeves to shirt sleeves. The Kaufman-Ferber collaboration is a variation of the standard theme, toward the realistic side, which might be described, rather rhetorically, as three generations from rugged individualism to state regimentation.

Like young Lochinvar, Lacey Kincaid came out of the West. The point of difference is that while Young Lochinvar had a horse and a strong arm Lacey Kincaid had two hundred million dollars in mines and railroads. Appearing in New York in the late nineties, Lacey's ruling passion was to buy the best of everything that was to be had for his wife and children. The Vanderbilt mansion had 54 rooms, so Lacey built a 56-room palace for his wife. While Lacey's taste was vulgar and his prodigal spending unwise, one would be reluctant to censure him too severely. After all his desire to provide handsomely for his family sprang from a wholesome instinct. Anyway, his sins eventually caught up with him, when a former partner, whom he had cheated out of a railroad, trailed him to his rococo mansion and murdered him.

In the 1920's the Kincaid family had begun to rot. The late nineties, when the founder of the Kincaid fortune had flourished, were coarse, ruthless and corrupt years; but the dynamic characters of the age, the men of wealth and power, did not know they were corrupt. They played the game according to the rules. The twenties, when the succeeding generation of Kincaids was in flower, were decadent and blasé years. It was a period when society was corrupt and made a virtue of corruption. Pardon, please, for mentioning it. We all remember the terrible twenties, no matter how hard we try to forget them.

Grant Kincaid, old Lacy's son, was head of the family in that hectic era, remaining in business to escape boredom, and incidentally multiplying the already fabulous wealth of the family, while his relatives, vertical and lateral, were united

in a futile effort to spend money faster than he could make it. His elder son was a luxury liner play boy, his younger son a college radical, his daughter a night club glamour girl and his wife a giddy matron rather less faithful to her husband than she might be. His sister spent most of her time abroad buying one shoddy European nobleman after another from the matrimonial auction block. It was inevitable that such a welter of debauchery should lead to tragedy.

The final act brings the story down to the present time. In the final scenes the Kincaids and their progeny are a chastened family, disciplined in their personal lives and showing signs that they would be willing to accept their share of social responsibility. The narrative ends with Wayne Kincaid, the contemporary head of the clan, setting out for Washington to assume a post in the Government.

The play is obviously intended to reflect the progress of the American way of life from the era of economic and moral anarchy to the threshhold of social sanity. The authors, both of them capital story tellers, have done a competent job, combining the excitement of a melodrama with the simple characterization of a morality play. A cast of thirty capable performers interpret the various roles, Max Gordon is the producer and the theater is The Music Box.

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**AN IRISH FAMILY**

From the playbill of the Blackfriars' Guild one learns that the organization is the newest link in the chain of Blackfriar theaters throughout the country and dedicated to the Catholic tradition in drama. The first New York production offered by the Guild was Sean Vincent's "Up The Rebels," a tense and ironic study of the Irish revolutionary spirit. The production policy of the Blackfriars' Guild seems to be similar to that of the Theater Guild in its early years, the acting companies consisting of both professional and amateur performers. Only new plays will be produced by the local Guild, which will offer successful productions to other Blackfriar units as well as the commercial theater.

Both critical and box office response indicated that the Guild's initial New York effort was highly successful. The play was originally scheduled for a three day run but clamor at the ticket booth compelled an additional performance. Theatergoers will be fortunate if the favorable reception results in its appearance on the professional stage.

In both substance and structure "Up The Rebels" has many points of resemblance with "The Land Is Bright." Both plays represent significant chapters of family history, and each family, in a sense, reflects a national culture. The authors treat their subjects from different points of view, however, the American play being descriptive and colorful while the Irish play is analytical and sombre.

"Up The Rebels" opens with a prologue in which Pearse Dunning and Geoffrey Boyce reach the verge of mortal combat. The young men are relatives and friends, but one is a member of the R. A. F. whose plane has been forced down over a suburb of Dublin while the other is an officer of the Eire army. The aviator, of course, is subject to internment,

which his friend purposes to enforce at the point of a pistol. Bloodshed was averted at least for the time being, by a woman's tact.

The body of the story discloses that the youths' grandfathers and fathers before them, always bound together by indissoluble ties of fraternal love, had always fought each other over transient issues. The grandfathers had died in the South African War, one fighting for the English, the other on the side of the Boers. In the World War the sire of one youth had been an officer in the B. E. F. while the father of the other had been a leader in the Easter Rebellion, eventually killing each other in a subsequent uprising against the Free State.

"Up The Rebels," it is obvious, plays upon a theme that continually recurs in Irish drama, the elusiveness of ideals. But the treatment is original enough to result in a strong and poignant narrative which afforded its audience an interesting evening in the theater, and should, if it is available in print, make pleasant reading in the library. The Black-friars' Guild has ample reason to be proud of its maiden production.

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**F**irst rate screen productions now running in the picture houses are too numerous to mention, even if I could devote my entire allotment of space to that object. So just a word about the two standard films since the last appearance of this column, "All That Money Can Buy," an RKO picture, is the story of a man who sold his soul to the Devil, and its principal merit is Walter Huston's interpretation of Old Nick. Satan is commonly portrayed either as a red-skinned demon with horns and a spiked tail or an urbane man of the world in the latest model evening attire. Mr. Huston's Devil is neither of those, but a homespun New Hampshire farmer, although he has no visible farm and apparently does no farming. He can belch flame upon occasion, but usually he is a not unkindly appearing rustic who shows up in the country store or at the crossroads to tell a sly joke or offer what seems to be a disinterested personal favor.

I have a suspicion that the Evil One has captured more souls in that guise than in his more terrible and sophisticated forms. Indeed, I am not any too sure, now that I look back on some past experiences, that he has not frequently led me away from the straight and narrow path while masquerading as a naive, amiable and none too prosperous good fellow. Mr. Huston's performance, I hope, will help me to keep my guard up in the future.

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Walt Disney has scored so many successes that it has become generally taken for granted that any film coming from his workshop is bound to be a four star hit. His current production, "Dumbo," does not discredit his reputation. It is a delightful fantasy which describes the adventures of an elephant that learned how to fly. Catchy music, both sidesplitting and subtle humor, and interludes of pathos are blended in a serving of elfin entertainment which only Disney seems to know how to prepare. The film is ostensibly addressed to children, but the youngsters probably will not have an opportunity to see it until sometime next Spring, after all the grown folks have seen it four or five times.

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## AS YOUTH SEES IT

EDITED BY YOUTH

**S**etting the keynote of the fifth edition of the "*Call to Youth*", an annual series of radio broadcasts over NBC, under the sponsorship of the National Council of Catholic Women, Anne Sarachon Hooley, president of the organization, says: "It would take an entirely different vocabulary from that of an earlier century to describe the home, the family life, and the social customs of this decade. As we congratulate ourselves upon the advantages of electricity, and plumbing, and other comfort-giving mundane things, (and I should be the last to decry them), we are apt to forget the strength that was bred around the old family hearthstone, and forgetting, fail to wonder whether we have substituted other means for giving that strength. And it is upon youth, rather than maturity, that the brunt of all these changes has fallen."

Here, in the opening address of this fifth edition of the series (a volume entitled "*TODAY'S APOSTOLATE*"), we find recognition of that fact that youth faces a time of constant change: a time in which not only social and economic aspects seek to revolutionize themselves, but in which fundamental concepts of Christian home and State are imperiled by the insidious propaganda of action. We are reminded, too, that "youth is essentially a time of building, of formation."

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The N.C.C.W. Youth Committee seeks, through sponsorship of Youth Activities, to guide and direct Catholic Youth (specifically young girls and women) in various Catholic activities. In the second address the Most Rev. Francis C. Kelley, DD., Bishop of Oklahoma City-Tulsa, Episcopal Chairman Dept. of Lay Organizations, N.C.C.W.C., tells us with deep wisdom: "We are learning at seventy as surely as we were learning at seven: for, being human, we have to be taught . . . The best teacher for a human being is teaching . . . The business of being a sponsor is not one-sided in its benefits. It is a teaching job, good for both teacher and taught. I am tempted—backed by my own experiences—to say that the taught teaches more to the teacher than the teacher teaches the taught . . . Where Catholic young people come together under the name "Catholic Youth", adult sponsorship, is necessary and desired. It is both a security and a stimulation."

It is well for us to remember this need for cooperation between Youth and Adult. How often, today, do we find Youth seeking to throw off the yoke of discipline, seeking to turn a deaf ear to the admonitions of its elders, seeking to be a teacher unto itself!

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"There is no alchemy for making a charm like service; there is no power for building strength like service; and only he who has never tried it will deny that there is no

open road to happiness like service . . . Youth need the security and the riches which this will give. Fortunate they will be, if they learn now that the fallen ruler marked his failure on the day he ceased to serve his people, that the outcast mourned in isolation his inability to serve real authority, that lonely age looked bitterly upon empty hands." In her second address, Anne Sarachon Hooley touched upon that subject most closely connected with the field of Catholic Action in general, and with the work for Interracial Justice in particular.

If each of us could but remember these things; we are set here as "Servants of God"; we can best serve God on earth by helping our fellow-men, (His creatures, also) to know Him, to love Him and to serve Him. This service entails a giving of our personal energies—a giving of our time and love and sympathy, a foregoing of self for others, a surrendering of self-will, self-pleasure, self-contentment, for others. It is the failure of men in the world today to recognize this mutual responsibility for service, which has bred poverty and hatred and intolerance in that world. Men have not learned, or have forgotten, or do not choose to remember that they were made one by the Supreme Server, the Infinite Sacrificer. Let us, who have Him constantly brought before us in teaching and daily contact, bear His Cross aloft as a flaming symbol of what our lives will be, that men may, one day soon, be heard to say, not only "See how these Christians love one another", but, "See how these Christians serve one another". For love, as we have heard so often, entails two things: service and sacrifice.

There is not space here to analyze or discuss the entire sequence of broadcasts in this year's "Call to Youth" series. The pages contain true wisdom of Christian thought, practical suggestions for the use of Youth's leisure time and the turning-to-profit of its wasted enthusiasms. What is most important in the thoughts stressed in all these broadcasts is the necessity of and the possibility for cooperation between Youth and Adult in the field of Catholic Action. Here are two generations clearly made one, co-sharers in the sowing of good seed. Here are young and old grown ageless in the Mystical Body of Christ.

It is meet and right that we should read these things. But this reading brands us with an ineffaceable responsibility: the responsibility to act on the advice, the encouragement, the exhortations contained therein.

It is the crying fear of this column, of this magazine, of all Catholic magazines, and of all Catholic teachers and preachers, that men will listen, or read . . . and go no further: that men will accept the seed and let it lie, unwatered and unsunned, in a dark and loamless corner of their too-busy lives where it cannot but die in hopeless unfertility.

The soil of our lives, Youth, is yet rich, its resources yet unexhausted. Take the seed, plant it deep, water it, sun it, nurture it, make it grow and blossom and fructify . . . and then, stopping not, share it with others, with those whom the sowers have been unable to reach. We, too, may be sowers: and someday, with the Reaper, we, too, may be reapers.

—MARGARET McCORMACK

## FROM HERE AND THERE DURING THE MONTH

### • SALVATORIANS START MISSION FOR COLORED

St. Nazianz, Wis.—(NC)—For the seventh time since they established their American motherhouse in this village in 1896, the Salvatorian Fathers, or members of the Society of the Divine Saviour, have branched out to open a new house and enter another field of activity, namely, work among the Colored of the South.

The Most Rev. Thomas J. Toolen, Bishop of Mobile, has cooperated with the Salvatorians by transferring to them the Mother Mary Mission of Phenix City, Ala., which had been closed for some time. In the immediate vicinity of the mission is a settlement of approximately 5,000 Colored persons. Only one is known to be Catholic. Only a few months have elapsed since the Salvatorian Fathers took charge of the mission. Within that period they have opened a Catholic school and the enrollment now numbers 87 pupils, all of whom are non-Catholics.

### • NEGROES IN NEW YORK GET DEFENSE TRAINING

The National Youth Administration and the Board of Education offer training opportunities for Negro men in a variety of occupations, and accept Negroes in all categories of training, while Negro women find their greatest opportunity for getting jobs in the garment trades.

These were among the conclusions in the semi-annual report of the Brooklyn Coordinating Committee in Defense Employment. The committee's survey was sponsored by the three Brooklyn agencies working among the Negro population—the Brooklyn Urban League, the Carlton Avenue Y. M. C. A. and the Ashland Place Y. M. C. A.—with the cooperation of the National Urban League.

From April 1 to October 1, the report says, more than 600 Negroes received help from the committee. 199 being referred directly to jobs and 122 of them being placed. Defense training was obtained by 183 through the NYA and the Board of Education.

### • SOCIAL SECURITY BOARD SAYS JIM-CROWISM SLOWS DEFENSE

New York (C)—Continued discrimination against Negroes in defense industries is seriously hampering U. S. productions, according to a report on Negro Workers and the Defense Program, published by the Social Security Board.

"Only 14 Negroes were selected among 11,000 newly-hired skilled and unskilled workers in aircraft. Of nearly 60,000 placements in the metal trades less than 500 were Negroes. These figures contrast with the fact that Negroes constitute nearly one-half of the unemployed labor reserve in the South, and nearly one-third in northern urban districts.

"Consequently the failure to use Negro labor presents an

## INTER RACIAL REVIEW

important problem in certain areas, and the continued refusal to hire or train them for defense production is likely to generate increasingly serious labor market problems," the Board declared.

In relation to defense: "Failure to use locally available Negroes has not only delayed production, but it is compelling employers to recruit labor from distant areas, with two serious consequences: it is intensifying existing housing shortages and it is increasing the amount of labor turnover."

### ● NEGROES NO LONGER OUTNUMBER WHITES IN SOUTHERN STATES

Atlanta—(ANP)—Politicians who capitalize the fear of Negro domination in the South will get no support from the 1940 census as compared with those of previous years, according to a statement given to the press by R. B. Eleazer, educational director of the Commission on Interracial Cooperation.

These records, according to the statement, show that the proportion of Negroes in the South's population is smaller now than it was 100 years ago, and that in the last 60 years it has declined from 36 per cent in 1890 to approximately 24 per cent in 1940.

The same trend, it is pointed out, has been evident in nearly every Southern State. From 1840 to 1880 three States, Louisiana, Mississippi, and South Carolina, had more Negroes than whites, but this is no longer true in any state. Louisiana crossed the line in 1900, South Carolina in 1930, and Mississippi in 1940.

Along with these general changes there has been a notable break-up also of local congestions of Negro population. In 1880 there were 300 "Black Belt" counties in which Negroes outnumbered whites; in 1930 there were only 189 such counties. There are two reasons, the statement says, why the white population has gained on the colored. These are a higher Negro death rate, and continued Negro migration to other parts of the country.

### ● CHURCH IN UNITED STATES HAS 296,988 NEGRO MEMBERS

There are 296,988 colored Catholics in the United States, according to the Rev. John T. Gillard, S.S.J., in his latest book, "Colored Catholics in the United States," a 300-page publication just released by the Josephite Press, Baltimore. This figure represents an increase of 93,002 over that reported a decade ago.

A major objective of the study is a critical analysis of Catholic Negro population statistics for the past hundred years. Heretofore it has generally been accepted without question that at the close of the Civil War there were 200,000 colored Catholics in the United States and that tremendous losses were incurred thereafter which explain the slow growth in subsequent population figures.

In Father Gillard's study for the first time this assumption is challenged and evidence produced to prove that even a hundred thousand would be a generous figure for the Catholic Negro population in the United States at the time of the Civil War.

The book covers every definable category of Catholic activity in behalf of the Negroes in this country. The collection and collation of data took two years. It is the only source book of information on the present status of colored Catholics in the United States.

Other topics treated in the book are missions, congregations, schools, social welfare and race relations, with complete statistics in each field. Data for the study were supplied by the Hierarchy, religious superiors and priests and nuns in the field.

### ● SOUTHERN PRIEST, ONCE MARINE, BUILDS CHURCHES AND RECTORY

Anniston, Ala. (NC).—A priest of the Society of St. Edmund, who before his ordination to the priesthood in 1936 was a carpenter for four years and then served in the United States Marine Corps, has built with his own hands two chapels and three parish buildings at various Alabama Colored missions in the Mobile Diocese since January of this year.

The Rev. John Casey, S.S.E., having completed Our Lady of Lourdes Chapel, a two-story rectory and garage, at Cedar Point, has been made pastor of All Saints' Mission here and is working on a new convent for a group of Sisters who are to assist the Fathers in their mission work.

Father Casey's brother, the Rev. Casey, S.S.S., Superior of the Society in the South, and another priest started a mission for the Colored at Selma four years ago. The mission now has grown to three parishes and six mission stations, with 13 priests and five Sisters of St. Joseph from Rochester, N. Y., who assist in catechetical and social work.

### ● NEGRO APOSTOLATE PASSES FIFTIETH YEAR

St. Paul, Minn.—Though the Twin Cities of St. Paul and Minneapolis are far from the great centers of America's Colored population, the Negro apostolate has been zealously promoted here for more than 50 years. Most revered among the priests who have devoted themselves to this difficult work in the Twin Cities was Father Stephen Theobald, the Colored priest who was pastor at St. Peter Claver's church in St. Paul from 1910 until his death 22 years later. Father Theobald is remembered here as a saintly man, whose unceasing labors and selflessness led him to an early grave.

The story of the Colored apostolate in the Twin Cities is told by the Rev. Alexander Leedie, S.V.D., in "St. Augustine's Messenger," published in Bay St. Louis, Miss.

### ● AFL RIGGERS' UNION BARS NEGROES AS MEMBERS

Oakland, Calif.—Because he was instructed by his superior officer to admit no Negroes, Filipinos, Japanese or Chinese, assistant business agent Thompson of the A.F.L. riggers' union with offices in this city, refused to allow Isaiah Brooks to file for membership in the union, according to Brooks' affidavit which he sent to the NAACP last week.

Brooks said that he went to the riggers' union office here in September and made application for membership. Thompson told him that he was instructed by the business agent

"not to take any applications from Negroes, Filipinos, Japanese and Chinese.

When Brooks asked him if the only reason he was refused membership was on account of his color, Thompson answered, "Yes."

The case has been referred to the President's Committee on Fair Employment Practice.

## BOOKS

*COOPERATION: A CHRISTIAN MODE OF INDUSTRY.* By EDGAR SCHMIEDELER, O.S.B., Ph.D. Catholic Literary Guild. 218 pages. \$1.50.

There is, as Father Schmiedeler observes, a great deal of source material on cooperation. But the reader who seeks to evaluate the movement in Catholic terms has not been too lavishly assisted. For this reason, this valuable contribution to the literature on cooperatives, while likely to attract widespread non-sectarian attention, should be of exceptional interest to Catholic students. It is a pleasure to recommend a book which not only places a much needed emphasis upon the religious implications of cooperation, but focuses a welcome spotlight on the outstanding part played by Catholic leaders in the field.

Father Schmiedeler is lecturer in cooperation in the School of Social Science of the Catholic University of America. It is no small tribute to say that he has written a book on cooperation without resorting to the hugger-mugger with which others have obscured its essentials. Steering clear of philosophic by-paths, his discussion is lucid, straightforward and eminently readable. Perhaps his restraint is one reason why, in his telling of it, the story of the cooperative movement becomes so engrossing. And, in a sense, dramatic as well. For what began as a seemingly foolhardy enterprise has, as even its opponents concede, become big business. Not only in the European countries, but in several regions of the United States—Minnesota is one remarkable instance—it has dug its roots deeply.

As big business, however, cooperation affords contrast to the exploitation and profit-greed with which the term is commonly associated. The author does not mince words in contrasting liberalistic capitalism with what he defines as a Christian mode of industry, "which gives the average citizen the opportunity to function as a conscious agent," to have something to say about the shaping of his own economic life and destiny. He says: "The heart of capitalism is self-gain; cooperation gives reasonable attention to the common good. Capitalism creates a situation that makes the observance of the moral law, the practice of virtue and religion, abnormally difficult. Cooperation begets an environment, or set of circumstances, that is favorable to Christian practice."

For the reader who knows little or nothing about the cooperative movement, to whom it may, indeed, have been repre-

sented as an impractical, if not quite un-American approach to the problem of distribution, Father Schmiedeler has built up a vigorous counter-argument. Ranging through the entire gamut of cooperation, from credit unions and consumer cooperatives to huge marketing and producer cooperatives, he shows how effectively these enterprises have helped to smash monopolies, reduce prices, and build up community life, particularly in the rural sections. He credits them with training their members in solidarity, "that characteristic so essential to a wholesome social order and so contrary to the excessive individualism that has wrought so much social and economic havoc among us."

It will be a surprise to many to learn how extensive are the operations of such wholesale organizations as the Consumers Cooperative Association of North Kansas City, Mo., which reaches into nine Midwestern States and deals with a dozen foreign countries. Chapters dealing with some typical cooperative societies reveal an amazing variety of undertakings—banks, canneries, creameries, dairy and milk cooperatives, mutual aid societies, cotton gins, insurance, livestock marketing associations, "beef rings," fertilizer plants, building and loan associations, cooperative hospitals, group health mutuals and burial cooperatives. In some detail the author describes the program of the Rural Electrification Administration, which has helped to increase the percentage of U. S. farms having central station service from the 10.9 in 1935 to 28.1 in 1940. "Electricity," he says, "is doing much to revolutionize life on the farm. Furthermore, it is affecting rural community life. It has improved the quality of rural schools, increased the efficiency of community services and offered new opportunities to rural industry."

Cooperation avoids the evils of modern isms, and recognizes no less, in the words of Father Schmiedeler, "the folly of excessive recourse to government" and "the foolhardiness of complacent subjection to liberalistic capitalism." In his discussion of the European cooperatives, Father Schmiedeler devotes an entire chapter to the work of Abbe Mellaertz, the founder of the League of Belgian Peasants. Over a period of half a century, the *Boerenbond Belg* "has done a truly vast amount of good for the Belgian agriculturist. It has lifted him from his earlier depths of poverty. It has helped him in his social life and in his religious life. Furthermore, in a very dangerous time, it safeguarded the State, keeping the people from a rash experiment in socialism."

America, facing the danger of a disturbed post-war economy, may find it useful to remember the Abbe Mellaertz. Father Schmiedeler does not stress cooperation as the way of political as well as economic salvation, but the inference is clear. "There is," he rejoices, "unmistakable evidence of a healthy growing interest in cooperation today on the part of ever-increasing members. This can only be noted with favor by those who appreciated the essential values of the cooperative system and its favorable contrast with individualistic capitalism and other alternatives. It might well beget in all interested in the system a determination to keep it unwaveringly on the path of true and unadulterated principles."

The thought has been expressed that every Catholic parish should have its credit union and cooperative store. Perhaps

not every parish, but certainly every parish where needy and underprivileged families seek relief from poverty and other social handicaps. It is scarcely necessary, however, to insist that to organize a successful cooperative the methods and principles of cooperation must be carefully studied. Its basis in religion and morality cannot be ignored. Individualism must be subordinated to the common good and a great deal of patience is required. Only through the intelligently social-minded, through those whose faith is firm in the applicability of Christian principles to the economic world, does cooperation bring to the community its material and spiritual rewards. It is among these buoyant souls that Father Schmiedeler's book will receive its warmest acclaim.

T. F. D.

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*THE NEGRO IN ART.* Edited and annotated by Alain Locke, Washington, D. C. Associated in Negro Folk Education.

The evaluation of a book of reproductions of paintings is not a simple matter particularly when the emphasis is placed on the delineation of a particular subject and treated by artists who form a definite body of our citizens. Art being of universal content it seems somewhat paradoxical to pigeon-hole achievement in that fashion. However, here we have a pictorial record of the Negro artist and of the Negro theme in art.

It is true that the evolution of the art of the Negro as an important factor in the development of a fully representative and native American art is of paramount import in the culture of this country. It can also be said that the Negro artist today is on the verge of the realization of spiritual freedom.

The book is divided into three parts: the Negro as artist; the Negro in Art; the Ancestral Arts. The illustrations and the critical commentaries of each part are excellent; the biographical index of artists should prove extremely useful to those who may be tempted to pursue the subject and particularly to sponsor the work of these artists. After all positive action in these matters is usually more attractive to the artists than reams of laudatory comment.

Perhaps the most interesting article is the one devoted to the Ancestral arts (African art and regional styles) because those arts bear a distinct affinity with much of the work of our times which has gone under the term 'modern' and, as the author states: "Indeed African art embodies and vindicates one of the soundest of all aesthetic principles—beauty in the application to life and use." The author further says that ". . . purity of style and technical excellence usually go together, and hybrid styles rarely yield good specimens."

The illustrations of this section—some from the French Ivory Coast, others from various private collections and the collection of the Trocadero Museum, the Berlin Ethnographic Museum, and the British Museum—are magnificent, particularly because they bear on that 'vital application to life and use' rather than on a self-conscious attempt at novelty.

The illustrations of this book are of a high order and the variety of the subject matter most interesting.

M. L.

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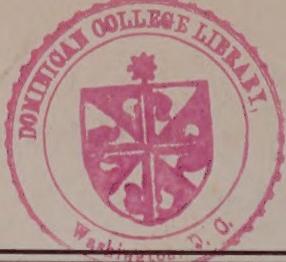
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